

THE WOMAN POPE

THE HISTORY OF the several hundred popes, who have graced and disgraced their imperial thrones, is a revelation to the student. Of special pertinence to that history is the reign of the Popess Joan, now denied by Rome; but too well authenticated to be doubted by those who go to original sources for their information.

Why the history of such a pope is now denied is a matter of interest to modern women; for it uncovers the historical fact that, while woman elsewhere was formerly degraded and has gradually risen to her present status as the equal of her brother; within the church of Rome woman was, prior to the seventh century, treated with consideration superior to what she has received since.

Evolution of woman's rights within the papal church has literally been backward; and the cause for that reactionary repression of womankind is readily discovered by those who are researchful enough to look for it.

For instance, there were priestesses, women priests, in the early centuries of the church. The Roman Catholic historian, De Cormanin, calls attention to a provision in the proceedings of the Council of Chalcedon in A. D. 451, by which women might receive the orders of the priesthood, and be consecrated as clerics.

St. Clement, one of the early "church fathers," enters at length, in one of his epistles, upon the functions of those priestesses. They were authorized to celebrate nuptials, preach to men as well as women, and anoint as well as baptize.

De Cormanin also says that Atton, bishop of Verceil, relates in his works that priestesses in the primitive church presided in the temples and gave religious and philosophical instruction; that they had under their orders, deaconesses who served them as the deacons did the priests.

The elevation of a woman to the priesthood was no novelty at the time that the Popess Joan ascended the papal throne. Many females had been consecrated priestesses and had exercised ecclesiastical functions. But in this second decade of the twentieth century, when women are elsewhere proving their fitness to participate in the responsibilities of leadership as well as labor, they are excluded from any part of religious leadership and restricted to such servile relations as nurses, nuns, housekeepers and the like. And there is a reason; but first, let us consider what De Cormanin regards as a reasonable and likely statement concerning the career of that remarkable woman, Joan.

He quotes Marianus Scotus as his authority for the belief that she, who was afterward the Popess Joan, was the daughter of an English priest, who, at the time of her birth, was traveling with her mother in Germany.

Despite her irregular advent, Joan was really a superior being, endowed with extraordinary beau-

THE NUN'S SOLILOQUY

BY H. BONAR.

This is not heaven.
And yet they told me that all heaven was here,
This life the foretaste of a life more dear;
That all outside this convent cell
Was but a fairer hell;
That all was ecstasy and song within,
That all without was tempest, gloom, and sin.
Ah, me! it is not so.
This is not heaven, I know.

This is not rest.
And yet they told me that all rest was here,
Within these walls the solace and the cheer
For broken hearts; that all without
Was trembling, weariness, and doubt;
Strong in life's flood, to shelter and to save,
This the still mountain lake
Which minds can never shake.
Ah, me! it is not so.
This is not rest, I know.

This is not light.
And yet they told me that all light was here,
Light of the higher and the holier sphere;
That, through this lattice seen,
Clearer and more serene,
The bright stars ever shone
Shining for me alone;
And the pure moon more bright
Seen in the silent night
By ever watchful eyes
Sun of the convent skies.
Ah, me! it is not so.
This is not light, I know.

This is not love.
And yet they told me that all love was here
Sweetening the silent atmosphere;
All green, without a faded leaf,
All smooth, without a fret, or cross, or grief,
Fresh as young May,
Yet calm as autumn's softest day;
No balm like convent air,
No hues of paradise so fair;
A jealous, peevish, hating world beyond—
Within, life's loveliest bond;
Envy and discord in the haunts of men—
Here, Eden's harmony again.
Ah, me! it is not so.
Here is no love, I know.

Here is no balm
For stricken hearts; no calm
For fevered souls; no cure
For minds diseased. Impure
Become impurer in this stagnant air;
My cell becomes my tempter and my snare,
And vain dreams that e'er I dreamed before
Crowd in upon me through its grated door.

And have I fled, my God, from Thee—
From Thy glad love and liberty,
And left the way where blessings fell like light
For man-made prison and eternal night?
Oh, lead me back, my God,
To the forsaken road—
Life's common path; that there,
Even in the midst of toil and care,
I may find Thee,
And, in Thy love, BE FREE.

ty and an extraordinary mind. Under her father's instruction she exhibited such a rapid development of understanding as to astonish the learned doctors who conversed with her.

At the age of twelve her knowledge compared favorably with the most distinguished men of the Palatinate. She was, in fact one of those few, of either sex, who are truly intellectual, and whose mental temperament drives them to a successful search for information.

Several years of intense application equipped her with a mental training and philosophical insight exceptional even among the learned. And then, like all young people of normal nature, she fell in love.

This love affair was as irregular as her birth; and it was then that she learned to wear male attire in the elopement from her father's home. She abandoned her true name; and, under the assumed name of English John, followed her lover, who was a monk, to the abbey of Fulda.

The superior, deceived by her disguise, received her into his monastery, and placed her under a learned instructor where her store of knowledge increased. This was followed by travels in France, England, and in Greece where her companion died.

Among other difficulties encountered in the loss of her devoted companion, it was difficult to maintain her disguise in that land where all men wore a beard. Prior to that time her monkish habit gave her the appearance of a boy rather than that of a woman; but that appearance could not be maintained indefinitely.

She decided to leave Greece and go to Rome where custom caused men to shave, and where she could play her chosen part without so much danger of detection.

In Rome she made what modern girls would call "a hit" as teacher of the liberal arts in what was known as the School of the Greeks. The historian says that her lessons, her harangues, and even her improvisations there were delivered with an eloquence so enchanting that the young professor was quoted as the most splendid genius of the age. In their admiration the Romans gave her the name of Prince of the Wise.

In all these efforts and achievements English John did not forget that she was making her way in a world where a woman's chance was inferior to a man's; and that may have impelled her wit and resourcefulness to overlook no opportunity for the attainment of advancements and advantages.

Leo the Fourth was then pope, and his state of health encouraged the local priests to intrigue and

Camouflage

CAMOUFLAGE IS ONE of the war words that has been rather overworked of late, and yet it expresses a certain meaning and practice so precisely as to serve an exceedingly useful purpose.

Literally, camouflage is that art by which a belligerent conceals the nature or existence of his fortifications, weapons, military engines, and equipment. Camouflage artists literally paint a building or a ship "out of sight."

A house is so covered with paint or other material as to become part of the hill or plain upon which it stands—so far as appearances are concerned. A ship is so painted as to fade into the surrounding sea. Camouflage is, therefore, the art of making some definite thing look like something else.

All of which is prefatory to the fact that the so-called Roman Catholic church is quite busy these days with artistic camouflage intended to make the alleged church of Rome appear in a favorable light to the somewhat critical public.

Someone sends THE MENACE a sample of that papist camouflage which is being issued by the "Catholic Laymen's Association of Georgia." It is a little paper slip "About Roman Catholics" which declares as follows:

Get your information first hand. Upon request we will tell you their (the Roman Catholics') belief and position, their practices and obligations, their rights and duties as they bear on civic and social relations, public questions and good citizenship.

This is rather amusing. Get your information first hand—from Roman Catholic laymen. Do you see the joke? Do you go to the children to get first-hand information concerning their fathers? Do you go to private citizens to get first-hand information concerning government? Do you go to the rank and file to get first-hand information concerning their commanders?

To go to the laymen of any sect or denomination to get first-hand information concerning their society is like asking an Alaskan sled driver for information concerning President Wilson's latest convictions and intentions concerning the League of Nations.

First-hand information is of an entirely different nature. Persons seeking such information concerning Rome can find it in Rome and Roman literature—not in Georgia among the pope's subjects.

The monarch of popery, whose "infallible" word is law to every Roman Catholic on earth, is the first-hand informant; and whatever comes from his dupes is second-hand to say the least.

Rome's attitude on those subjects which concern patriotic Americans is defined, first of all, by the popes in their bulls, encyclical letters, and in the canon law of Rome which perhaps few Georgia papists have ever read or so much as heard of.

Read the expositions of Rome's canon law, as prepared for THE MENACE by Judge G. O. Nations, and you are getting the belief, position, practices and obligations of Roman Catholics FIRST-HAND without camouflage.

Every number of this paper quotes voluminously from the authentic writings of the popes, which is first-hand information; but such information is so distressing to the pope's subjects that they are busy preparing misinformation to counteract its effect.

The first hands and the first heads of Romanism are its monarchs and aristocratic clergy. Take this Georgia leaflet's first advice, and "get your information first hand."

form cabals with reference to choice of his successor. One of these factions declared for John; and, according to custom, proclaimed the popular professor as most worthy of all to occupy the throne of St. Peter.

When Leo died, to make a long story short, she was unanimously chosen, with popular approval, to become his successor. So, says our historian, Joan was ordained in the presence of the commissioners of the emperor, in the church of St. Peter, by three bishops; then, being clothed in the pontifical ornaments, she went, accompanied by an immense retinue, to the patriarchal palace, and seated herself upon the patriarchal chair.

Joan, having arrived at the supreme dignity of the church, exercised her authority with so much wisdom as to be the admiration of all Christendom. She conducted the political affairs of her court with great skill due to her unusual intellectual attainments. She even composed part of the church ritual and other documents which were interdicted by her successors.

But Joan, intellectually superior and morally above the grosser popes of her time, came to an untimely end as so many do, who, though brilliant, are overthrown by their own prosperity.

She became a mother, and motherhood revealed her sex. It happened in the midst of a procession when she was surrounded by the clergy she had so boldly deceived. Overcome by imprecations, convulsions, and the unhappy end of her ambitious adventure, she died in the streets of Rome, and the place was long shunned as the scene of an abomination.

Immoral as her birth and career appear to us of this day, Joan was

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morally and otherwise superior to half the popes that have lived. Her reputation at this time, by masculine Rome, is not because of her moral shortcomings, but because she was a woman.

Compared with the infamous Alexander VI, she was a veritable paragon of virtue; and, to tell the truth, her administration of ecclesiastical affairs compares favorably with that of Rome's most respected rulers.

Feminism, in any form, is about the most distasteful of all things to modern popery; and by modern popery we mean the papal system after its capture by the Jesuits.

When Rome became Jesuitized by its capture, after one pope had abolished the Jesuit order; and a Jesuit was made pope in order to reinstate them; Jesuitism reached the climax of its power by means of the conciliar decree, railroaded through the vatican council as late as the year 1870, by which the popes, now subjected to Jesuit control, were declared infallible in their opinions concerning faith and morals.

With that decree all liberality disappeared from the papal system. Its last vestige of harmony with human realities took flight; and Jesuitism has since been the religion of Rome to the exclusion of Christianity.

That is why there are no woman priests, no woman popes, no woman bishops, no authority vested in women in the so-called Roman Catholic church. And that is why popery is utterly at variance with democracy and all the liberalizing influences that have grown up without it and in conflict with it.

Masculine arrogance and feminine submissiveness are the characteristics of Romanism.

America's Public School Tragedy is a little pamphlet of 32 pages giving the facts gleaned from a recent investigation of school conditions in Iowa. Mothers are interested in the public schools and should be posted as to the destructive tactics of the enemy. Order a copy and pass it on. Price 10c. THE MENACE.

Betrayed Again

POLITICIANS IN THE Missouri legislature have again bowed down to the priests of Rome. Like other states, Missouri has undertaken to Americanize its people by teaching children to speak, read, and think in the common language of America.

This work could be carried to a successful conclusion only by providing that all instruction in the elementary grades of all schools, private and parochial as well as public, should be given in the English language; and a bill was introduced in the legislature to that effect.

This aroused the irate opposition of Pope Benedict's priests, for they assume the prerogative of dictating how the children of their parishioners shall be trained and instructed. To familiarize such children with the language of American literature might enable some of them to read and think for themselves. It had to be stopped to save those children to the Roman Catholic church. The priests fought the proposed law, and defeated it. So, now, the law requiring elementary instruction in the English language applies to the public schools only.

And this is not the first appearance of priestcraft in the Missouri legislature to defeat educational legislation. A few years ago the matter of free text-books for the public schools of Missouri was under consideration by that body; and, notwithstanding popular support, suddenly failed to pass.

After adjournment of the legislature, the Central Bureau of the German Catholic Central Verein, which conducts its varied occupations in St. Louis, openly boasted that its members and agents had defeated the free-text-book bill.

If this same influence has not again dictated to the law-makers of Missouri, that dictation has come from higher up in the corporation which recognizes Archbishop Glennon as its state manager.

It is not improbable that the gamut shadow of Boss Glennon fell across the political path of certain of these truculent solons, and they hastened to do his will in fear and trembling over possible results at future elections.

Poor old Missouri! How long must it endure such meddling and interference with the people's will until it can elect lawmakers who will act for the common welfare instead of cringing like slaves at the crack of Rome's whip?

"How can you fail to recognize the dangerous character of a church whose fundamental laws seek to paralyze your brain, bridge your tongue, control your pen, and deny you the right to worship God according to the dictates of your own conscience?"—Thos. E. Watson.

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THE DEMANDS OF ROME, by Elizabeth Schoffen, is another one of those books which tells what Rome demands of her women slaves who take the veil. Like Miss Lowry, Miss Schoffen is now enjoying freedom, and doing her utmost to warn others of the fate that awaits them if they get in the grasp of Rome. Both authors are living and can be visited and written to by persons who would like a personal word with them. This book contains 223 pages and sells for 50 cents.

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